

Thirteenth Annual Report

OF THE

PHILADELPHIA SABBATH ASSOCIATION.

As an appropriate introduction to the Annual Report of the Philadelphia Sabbath Association, we subjoin the following resolution, adopted at the last meeting of the Board :

“Resolved, That in view of the encouraging facts reported this evening, the Managers desire to record upon their minutes, an expression of their gratitude to Almighty God for the tokens of his approbation upon the efforts of the Society, during the past year.”

The restricted space, to which our Reports are confined, necessarily precludes much of the details in the history of the work in which we are engaged ; and yet, without these particulars, we are well apprised that there cannot be any proper appreciation of its necessity, its importance, and its blessed results.

In the operations of the past year, the Society has steadily adhered to the principles embraced in its original establishment ; avoiding all denunciations, and abstaining from resorting to compulsory enforcements of penal statutes, they have aimed to *persuade* their fellow citizens to honor the Sabbath of the Lord, agreeably to his holy will so clearly and variously revealed to man, and to avail themselves of the gracious opportunities it brings, in this gospel land, for preparation for another life. The means they use, is the presentation of motives drawn from the commandment of God, and, as inseparably connected with it, a regard to the best interest of man. We rely on nothing else ;—we propose nothing else for the future ;—always in dependence upon the blessing of the Holy Spirit.

Through the continued benefaction of our respected patrons we have been able to sustain a larger number of laborers in the field, than any previous period of our history, and to close our financial year free from pecuniary embarrassments to hinder or discourage the operations of the ensuing spring, upon which we shall now enter with confidence and hope.

The labors of the Rev. JEREMIAH MILLER,
GENERAL AGENT,

in addition to the general superintendence of the missionary department and collections of the necessary funds, have, as usual, been devoted to the promotion of the Sabbath cause, in the State at large. In the discharge of his responsible duties, he has labored with his accustomed diligence, prudence, and success. By numerous public addresses, in churches, and at ecclesiastical conventions, as well as by private exertions among persons of station and influence, he has endeavored to secure sympathy and co-operation with our efforts. Whenever practicable, he has, also, performed missionary labor upon the canal. As the result of all that he has seen and known, he says: "The cause, which has engaged our solicitude, our energies, and our prayers, never appeared more important than now; and never have we had more decided evidence of the crowning influences of the Holy Spirit upon the labors of the Missionaries."

MISSIONARIES.

Seven Missionaries have been employed upon our canals during the past season. The narratives of their faithful labors are annexed, and may well gratify and encourage all by whose contributions this much blessed agency has been sustained.—To this interesting field of labor, the Philadelphia Sabbath Association appears to have been particularly called in the providence of God; especially as none else seemed to care for it. At the period of the formation of the Society, these great highways of internal commerce knew no Sabbath. The collectors of the tolls—the tenders of the locks—the three thousand boatmen—the driver boys, with their jaded animals—all were busy as on other days. It is not so now;—we would thankfully record the fact, it is not so now. The locks are closed; and the boatmen, for the most part, have not only the rest of the Sabbath, but the means of religious instruction. In addition to direct religious teaching, our Missionaries have circulated among them the past year, upwards of 300,000 pages of tracts, and many copies of the New Testament. A single minister in the neighborhood of the canal, states that he has received 20 boatmen within a few years, to the communion of his church, and bears testimony to their consistent lives.

PHILADELPHIA, Jan. 4, 1854.

REV. J. MILLER:—My field of labor during the past season has been the main line from Columbia to Hollidaysburg, and the Delaware Division and Lehigh Canals.

In regard to the State canals, it is now not an experiment, but a settled policy, that the locks are to remain closed on the Lord's day. The large majority of the boatmen, and others engaged in business along those lines, heartily rejoice that it is at length accomplished. Still there is a small number of active opponents.

My Sabbaths have been spent mostly at those places where were the largest number of boatmen, as Columbia and Hollidaysburg, Mauch Chunk, Easton and Bristol. At those points I have been enabled, on almost every occasion, to gather a congregation and preach to them the unsearchable riches of Christ, and with some evidence of the power of the Gospel.

One Sabbath at Bristol, while preaching, morning and afternoon, I observed a boatman apparently deeply interested in the discourse, who at the close of the afternoon services, applied for and was supplied with a Bible. A short conversation, connected with this, showed that the spirit of God was operating on his heart. Being invited to attend preaching in the evening, he, with several other boatmen, was found in the M. E. Church. At the close of the public services, he remained in the prayer meeting and was spoken to upon the subject of seeking religion, to which he replied that he was "too great a sinner for the favor of heaven;" that he had left the home of pious parents, had been a general wanderer on the canals of the State, and like the Prodigal Son, had indulged in almost all manner of wickedness. "Ah!" said he, "I want religion, but I can't get it while I am on the canal."

On another Sabbath afternoon, at the same place, in preparing for preaching, I observed strong indications of a fight between two boatmen, one of whom was much intoxicated. I, with some other brethren, went among the crowd and broke up the fight, and took them for my congregation, and gained their respectful attention, while I preached to them the gospel of peace.

Our meetings, in general, have been well attended; often numbering from 150 to 200 boatmen present. Order and good attendance to the word have been observed. I would here particularly acknowledge the kindness of brethren of different churches, especially at Bristol, for their hearty assistance in conducting these meetings. Ministerial brethren there have preached to the boatmen during the absence of our missionaries.

During the week days, I have ridden with the boatmen, lived among them, and sometimes partaken of their fare; and in return have endeavored to impart religious instruction, and awaken them to the consideration of their eternal destiny.

Early in the spring while riding with a boatman, who professed himself a disbeliever of the Bible as the word of God, I presented him with a copy, as he had none, obtaining his promises of a careful perusal of it. In a short time afterwards, another of our mis-

sionaries was on his boat, and his conversation was changed. He no longer derided the Bible, was glad that I had given it to him, and hoped I would not consider him any longer an infidel; also, that he might soon experience religion.

A young man, whom I have known for several years as a boatman, but who has hitherto been quite dissipated, has now signed the Temperance Pledge, and also given evidence that he feels an interest in the subject of his soul's salvation.

Another boatman, who stated that he had not been inside a church for many years, but whom I had noticed in my congregations of boatmen on several occasions, during the past two seasons, has been brought under the awakening influences of the Holy Spirit, and has become a constant attendant upon the means of grace as far as his opportunities would permit.

On one occasion I met a poor backslider, with deep feeling, he said, "I have no doubt of the reality of religion, I am a very unhappy man, but I hope to enjoy its blessings again before I die.— Do, sir, remember me before God in your prayers."

Nor must I forget the *driver-boys*. Many of them hail the missionary as their kind friend.

Attending a prayer meeting one evening, in the town where I stopped for the night, at its close a little boy came up with his mother, and taking me by the hand said to her, "Mother, this is the man that gave me that Testament and the tracts!" The expression of gratitude and the warm invitation of that mother to visit her house, was a sufficient indication that our labors are appreciated.

On a Sabbath morning while visiting among the boats, I met a little boy busily reading a tract. I asked if he loved to read it, "yes, indeed, sir, and my Testament, too," said he, at the same time with a smiling countenance producing his Testament from a drawer to show it to me. I had a pleasing conversation with him.

I am much gratified at the general evidences of improvement among the boatmen as compared with the time I first commenced my labors among them. Now, I meet with many pious men, and those too reclaimed from vice through the influence of the "Philadelphia Sabbath Association," and I have rejoiced to encourage them in the right paths.

One day, in conversation with a retired captain, who is a professor of religion, he referred with much pleasure, to former interviews, and remarked that they had been a great blessing in fortifying him to endure the temptations to which he had been exposed.

During the past season, I have labored on the canal from March 20th to December 1st, in which time I have supplied quite a number of boats with Bibles, also about two hundred Testaments to driver boys, and distributed about 75,000 pages of Tracts, and yet, large as this number is, I have witholden them in some cases, lest my stock should run out.

Since leaving the canal for the season, I have commenced my labors in connection with Mr. Thompson, in this city. I visit the depots on the Sabbath morning and distribute tracts among the

passengers. These silent messengers have been left to preach to them while breaking the Sabbath.

We have also commenced a Sabbath School and preaching in the vicinity of Fair Mount Market House, a continuation of those held by Mr. Thompson in the Market House during the warm weather, and will not Christian friends unite with us in earnest prayer to God for his rich blessing upon this effort for the spiritual good of that very destitute neighborhood?

Yours in the labors of the Gospel,

WM. HANCE.

THEOLOGICAL SEMINARY, Princeton, Nov. 4, 1853.

REV. J. MILLER:—I am happy to inform you that I have been often cheered in my arduous labors by Christian friends on the canal, who were formerly brought to a saving knowledge of Jesus Christ, by the instrumentality of missionaries.

My field of labor embraced the Delaware Division and Lehigh canals, which I traversed from Bristol to Mauch Chunk. The first few weeks of my mission were spent on the Schuylkill canal, where the labors of a stated missionary are greatly needed. The boatmen there are nearly all of the Roman Catholic persuasion, and it is very difficult to gain their confidence, as they look upon all Protestant efforts with a suspicious eye. Yet some few were to be found who received me very kindly, and expressed their delight that your Society had sent to that much neglected field, one who would scatter the bread of life by the distribution of tracts and testaments.

When I commenced my operations on the Delaware Division I was agreeably surprised to find that the boatmen on that canal were so far transformed by the teaching of former missionaries, as to appear quite a different race of individuals. My mode of operation was to travel with them during the days of the week, distribute tracts and testaments, converse with them on the subject of personal religion, and as opportunity served read either a portion of a tract or from the Scriptures. My Sabbaths were spent at different points alternatively along the line, and at Bristol. On Sabbath mornings I distributed among the boatmen, tracts and testaments, appointed a time for our forenoon and afternoon exercises. The number of people congregated on these occasions, the order which prevailed and the attention manifested when I proclaimed to them the way of salvation by a Redeemer, were far beyond my most sanguine expectations. Often at the close of these meetings the boatmen would assemble around, take me by the hand and express their thanks that a missionary had been sent among them. The two great evils which beset them, are profane swearing and drunkenness. As to gambling, I have not seen any of it on the canal during the past season. Profane swearing seems to be the more prevalent vice. I have often conversed with them on its hein-

ousness and soul-destroying tendency, and am happy to state that my efforts have not been in vain.

One day while I was at Point Pleasant, several boatmen were detained for a short time at the lock. One of them, becoming impatient from delay, commenced cursing the lock-tender, and hurled forth the most chilling oaths I ever heard. He soon collected a crowd around. For some time I hesitated to approach him, thinking it would be casting pearls before swine, to introduce the subject of religion to such a fiend in human shape. But stimulated by a sense of duty, I approached him in the strength of God, who can make the weakest instrument effectual to the accomplishment of his purpose, I handed him a tract entitled "Profane Swearing."—He looked at its title, then at me, and without saying a word retired to his boat apparently conscience stricken. I met the same man a short time after. He took me by the hand and in the most fervent manner thanked me for the tract which had brought the arrow of conviction to his heart. Since that time he has led quite a different life, and he says that it is his intention to connect himself with the church on his return home.

The majority of the driver boys on the canal are orphans, from the Eastern and Middle States, while a few are from the Old World. Many of them have been instructed in youth by religious parents, but that teaching seems to be dormant in their breasts until you refer to the memory of a *departed mother*, and then you will see the tears trickling down their cheeks sometimes in profusion. One day at Mauch Chunk, while the boats were lying at the wharves, waiting for their turn to load, several of the driver boys were gathered together, and one of them edifying the rest with a discourse. Every assertion, which he made, was accompanied by an oath. I stepped up to him, and said, "I suppose you expect to get pay for this cursing." "What! who ever was paid for cursing?" I told him that every individual continuing to indulge in such a detestable practice without repentance, would receive ample compensation by enduring the pains of eternal punishment. As I quoted several passages of Scripture, he was ashamed of his conduct and informed me that when he was a boy his mother read such things from his little Testament. I asked him where his mother was? With much emotion he replied: "She is dead!" The tender cord was touched, his feelings overcame him and he very willingly accepted a Testament, and promised that he would read it carefully. He also pledged himself that he would give up the habit of profane swearing. I have not seen him since, but I trust that Testament may be the means of bringing him to the Saviour.

During the last month of my labor, my exertions were confined to one particular locality. The break in the canal afforded ample opportunity for doing good. I could collect together at any convenient time and place, quite a number of the boatmen, and either address them from some passage of God's word, or hold a prayer meeting, if it were more desirable. Often at the close of those seasons of prayer, have the boatmen clustered around me and in the

most affecting manner related to me their own experience together with the religious condition of their families. Some have told me that the tracts and Testaments which they had received from the missionaries were carried home and have been instrumental in reclaiming a wayward son, or irreligious daughter, from the error of their ways, and that now they have proclaimed themselves on the Lord's side by a visible connection with the church.

Owing to the migratory character of those engaged on the canal, the missionary has a large amount of raw material to operate upon. To form their minds in a Christian mould, and remove from their feelings the pre-existing principles of Romanism, Universalism and Infidelity, is a difficult task, and yet such difficulties your missionaries have to contend with daily. But the sword of the Spirit, which is the word of God, has often overcome those who made a mock of religion, and sneered at the very name of Christianity. I have only to add that I was kindly received by the boatmen in general. Occasionally, we would meet with a rebuff, but a kind deportment, mingled with Christian charity, would not only overcome their prejudices against the missionary, but quiet the savage disposition which they manifest when first addressed. Hoping that the efforts made by the Sabbath Association may be successful in winning souls to Christ.

I remain yours, in the bonds of the Gospel,

WILLIAM ALCARN.

DICKINSON COLLEGE, Nov. 1853.

REV. J. MILLER:—From representations made to me, I had anticipated much difficulty in getting access to the boatmen on the canal. I rejoice to say that this has not been the case. I was made to feel, before I was among them long, that they had as warm hearts and generous feelings as other men. After a few days I became somewhat accustomed to their society, and found, that by using a little precaution, I could introduce the subject of religion and converse with freedom about eternal things. I found quite a number of professors of religion among them. While on their boats I have endeavored to preach Christ to them, personally. They have listened to me attentively, and with few exceptions, they have received religious counsel kindly. And I was consoled in every excepted case by finding that the majority of those present, showed by their words and actions, that they were my sympathizers and friends.

I have had many pleasant times with the *driver-boys*. These little fellows, far from home and friends, are subjected to many evil influences, and often become profane, and fall victims to the prevalent vices along the Public Works. While traveling upon a boat near Columbia, I noticed a card lying between two boys who were in the bow-cabin. I determined to get the dangerous "pack" out of their

possession, if I could, and concluded that the best plan would be to trade a couple of Testaments for them. With two of these I went to that cabin and offered to make the exchange. They gladly agreed to it, and while writing their names in the books, I took occasion to speak to them about the evil practice of gambling, swearing, drinking, &c. They both promised to indulge in those sins no more, and whilst I spoke to them, I observed in the eye of one of them the silent tear start from its fountain. Much, I believe, can be done with these boys, who are now young and susceptible of good impressions.

Our work has its trials, but when I see what has been accomplished by missionary labors;—mark the attention with which many read tracts and testaments—and observe the kind manner in which the boatmen receive Christian counsel, and consider that I might be the instrument in the hands of God of “turning a sinner from the error of his way and hiding a multitude of sins”—I have felt encouraged. I am more than ever convinced of the usefulness of tract distribution, in preventing the evil influences of novels and the light reading of the day. The boatmen have much leisure and are disposed to read. And who can calculate the good resulting from the perusal of instructive, pungent, religious tracts!

Yours in Christ,

L. M. GARDNER.

UNIVERSITY at LEWISBURG, Dec. 12, 1853.

REV. J. MILLER:—My labors were on the field from Northumberland to the Junction and thence to Hollidaysburg. I met with some very hard cases, but I have reason to thank God that the majority of the boatmen and boys with whom I had intercourse, have received tracts and exhortations concerning their soul's salvation with gratitude. We have had prayers in several boat cabins with marked tokens of good.

At N—I visited a captain who was sick in his cabin. He seemed serious about his soul's welfare. Having pointed him to the “Lamb of God who taketh away the sin of the world” I prayed with him and for him, and left him an anxious inquirer for eternal life. On another boat at the same place I found the crew in the cabin reading books, which, from what followed, I have reason to believe, were not of an immoral character. We had prayer together, and connected with many questions, asked me about the P. S. Association, and a donation to aid its work was received.

I have read the Scriptures and preached to the boatmen, when opportunity favored; the congregations numbering from 20 to upwards of 100, and have observed on their part, good order and a listening ear. On one occasion a youth seemed disposed to make light of religious worship, some little time before our meeting commenced. He seated himself on the deck of a boat, at some distance from me.

I went to him and sat down by his side, and putting my arm around his neck, I addressed him in an affectionate manner, and asked him whether he ever thought seriously on the subject of religion and the salvation of his soul. He said he had frequently. He asked a question respecting a difficulty in his own mind on the subject.—It was election. I replied that the first and most essential point was “Repentance towards God and faith in the Lord Jesus Christ,” and that if he would read the Testament studiously and prayerfully, God would assist him to repent and believe the Gospel, and thereby make *his* calling and election sure. “Him that cometh unto me I will in no wise cast out.” He then asked me for a Testament, and said he would try. We then had our meeting and a large congregation listened attentively to the word of eternal life. Although there is much on the canal to cause the Christian’s heart to mourn, yet it is evident that the labors of missionaries among the boatmen are not in vain. At L— having concluded a discourse to them, one Lord’s day, I was asked by a stranger if he might address the meeting on the importance of the subject considered, to which I consented, and he gave an excellent exhortation, showing his deep interest in this enterprise of disseminating truth among the destitute who have claims upon our kind regards. I have had in my mission a precious opportunity of holding up Christ as the only Saviour of sinners, and none have excited my feelings of interest and sympathy so much as the poor little driver boys. May God direct in labors for their salvation.

Yours in the Gospel,

THOMAS LOWTHER.

PRINCETON, N. J., Nov. 26th, 1853.

REV. J. MILLER:—In reviewing my missionary labor among the boatmen between Columbia and Hollidaysburg, I have abundant reason to rejoice in the good providence of God.

As I approached them at Columbia for the first time, a couple of driver boys, who were near enough observed tracts in my hand. They came toward me, asking if I was their missionary, and if I would give them some tracts. This interview was so pleasant in its nature, that I at once became interested in the work, nor has that interest abated in the least, but the more I have been in the company of the boatmen, the more I am convinced of the great need of the labors of faithful servants of Christ among them.—The men treated me kindly, and conversed freely on religious subjects. I met some professing Christians among them, who always received me with great cordiality, and bid me God speed in my work. The mode I adopted for meeting their spiritual wants, was to travel with them on their boats during week days, give them tracts, converse with them, and endeavor to impress their minds with the great importance of serving God. On the Sabbath, the

boats being tied up, the men are at leisure to read and attend any religious exercises that may be appointed. I found it rather difficult on several occasions to get them to attend a meeting, but after they were once assembled, they were very orderly and attentive. At other times I have had no difficulty in assembling them; on two occasions, I had a hundred in attendance. The exercises consisted in singing, prayer, reading a portion of Scripture; then a short address in which I endeavored to point them to the Lamb of God, for salvation.

I have often felt much hope that the seed of divine truth, thus sown, had taken root in their hearts; for they were not only attentive, but interested in what was said, and these men would afterwards allude to these meetings, and with evident pleasure. To show the respect the boatmen have for your missionaries, I need only mention what occurred almost every day. I allude to their hospitality in inviting me to partake with them at their tables, and either giving an opportunity, or requesting me to ask a blessing.—I met one man who was anxiously inquiring the way of salvation. He had with him a Testament, Baxter's Call, and James' Anxious Inquirer. He longed to obtain a firm hope, and, said he, "I will not give over till it is obtained, if Christ is willing to save such a wicked man as I am." I told him that he was able and willing to save the chief of sinners, if he would but throw himself upon his mercies and believe the Gospel, which I hope, ere this, he has done, and found peace.

The *driver boys* are the most interesting subjects of missionary efforts. Although they are very profane, yet they can be approached by showing them that we are really interested in their welfare, not only in this world, but that which is to come. It may be, with all their outward profanity, there is a tender heart around which cling some hallowed associations. The little boy remembers his mother's prayers—the Sabbath school—the church—his Bible, and other good books—all these things have left an indelible impression, that wickedness cannot wholly efface. Thus the good seed has been sown, and now it remains for other Christians to water it by their prayers and instructions; for many of these dear boys are orphans, and have no kind mother to care for them, and on coming into the world they are led to think, "no one cares for me," and with this impression they plunge headlong into iniquity of every shape.

One day walking along the tow-path, my attention was arrested by a little fellow, who had just fed his horse, and seated himself near by in a shade. He appeared to be in a thoughtful mood, and not much inclined to talk with me until I told him who I was, and gave him some tracts. His countenance brightened up, while he thanked me for them, and said he would read them, and take them home to his mother. I soon learned he had great affection for her and found that she was a pious widow, and had taken great care to train her little boy "in the nurture and admonition of the Lord." I asked him if he ever swore? he replied, "no, sir, my mother says it is wicked to swear, and I never do it, and I don't like to hear

any body else do so." Well, said I, don't you hear men at it every day. "Yes sir, but then its too bad, and *I* will *never* do so." I encouraged the noble little fellow to keep his resolutions, and remember his mother's instructions. He promised me he would, at the same time brushing away the warm tears that were coursing down his sun-burnt face.

On another occasion, I noticed a boy busily engaged in reading a tract, which he informed me brother Hance had given to him.—I asked him if he loved to read tracts, "yes, sir," said he, "they give good advice, and I wish I could follow it, and do better than I have for some time past." I told him he could if he would try.—He then frankly told me of his wicked practiees, and said he, "I am tired of them." I gave him all the encouragement I could, and earnestly entreated him to attend to the salvation of his immortal soul. Not many days after this, I met the same boy again. He came immediately to me, and seemed as happy to see me as if I had been his own brother, and from his manner as well as his words, I was convinced that our former interview had been of use to him.—Said he, "I am *trying* to do better." But here I was interrupted by others coming up and asking for tracts. At another time while at H—, a little boy came to me smiling, said he, "you gave me and three other boys at C. a little testament apiece, and some good tracts, I want some more tracts, and will you please to write my name here in my Testament." The little fellow was very happy to see his own name in his Testament. Another boy, one day said, "our captain has left off swearing since he commenced reading tracts, and will not allow any of the crew to swear!" and that he was quite a changed man of late. One other boy, whom I won over by kindness, and who became much interested in reading our tracts, said he to me, "I love to read them, because they give me good advice, and I wish the men would read some that are down on swearing, for I think it would make them ashamed."

Toward the latter part of the season I seldom went on a boat, but I found more or less of our tracts, and not unfrequently a Bible or Testament. Some of the boatmen preserve the tracts by laying them between the leaves of their Bible, or some other book; some fasten them together by means of a needle and thread, and they are read again and again by the men. When the boating season is over, the men carry them home and they are read by their children, and who can imagine all the good that may follow. Thus I might go on, narrating facts, which show what may be done if this work is continued with the right spirit. And there remains much to be done. There is much of wickedness and vice along our canals, and if this torrent be allowed to roll on without any check, the spiritual condition of this class of citizens will be most deplorable. O, that Christians were awake to the eternal interests of those in our very midst, whose souls are perishing for the lack of spiritual food! O, that we were willing to do with all our might, what our hands find to do.

Yours in Christian bonds,
HENRY M. GILTNER.

BLOOMSBURG, PA., Dec. 13, 1853.

REV. J. MILLER:—In reporting the result of my labors, as your missionary upon the N. Branch canal, I have little of striking incident to relate. The work has not so much of romance as of self-denying toil. The boatmen, although many of them are rough in their appearance, and some in their manners, yet if approached in the right way are found to possess hearts capable of tender emotions. I have seen them melted to tears under the preaching of the word of life. And tracts they receive with the greatest pleasure. At first the work appeared discouraging and gloomy; but every day has served to awaken new interest and to develop brighter prospects.

The effects of religious effort on their behalf are manifest in diminishing the reading of obscene books and novels; and especially of that low song singing which, with a certain class, was the only music of the day. I have met with but a single song book and heard but a part of a single song of the kind, and the only light reading I have met with, has been the works of Eugene Sue. But while I have been singing in their hearing, some soul-stirring hymn, their feelings have given way, their hearts mellowed down, and ere they were aware, they were taken captive, desiring another and another of the songs of Zion.

When we had religious services for the first time upon a boat at Wilkesbarre, I informed them of the existence of the P.S. Association—how it was sustained—its great aim to benefit the boatmen, and that I stood before them, its proper representative to minister to them in holy things. I then sung, prayed and preached. Every eye was fixed. Seriousness was depicted on their countenance and a holy spell seemed to rivet them to the spot as a sacred place.—And then it was interesting to see them approach and select tracts adapted to their feelings, with as much apparent carefulness as though they had been pearls of great price. With proper effort, W. may be made a great centre of missionary action. The sustaining power both temporal and spiritual, is there. It needs only to be aroused to activity. The claims of the mission, so far as presented, have met with a hearty response from every church in the place. They hail with joy any indications of a moral reformation of this long, long, neglected class of citizens.

I have met with a warm reception by the boatmen, and have endeavored to prevail upon the captains to unite with me in suppressing profaneness by their influence. A number of these had given their consent thus to do. My missionary labor in the boatmen's cause has served to enlist my warmest sympathies and to engage my earnest prayers to God in behalf of boatmen, and for the prosperity and success of your Association.

Yours in the bonds of the Gospel of peace.

SEPTIMUS BACON.

CITY SABBATH MISSIONARY.

We now present the Report of the first year's operations in this new and interesting department, established by the Board in compliance with the recommendation of the Society at the anniversary in 1853.

PHILADELPHIA, Feb. 1st, 1854.

REV. J. MILLER :—My duty as City Missionary of the Philadelphia Sabbath Association commenced the 1st of April last.

I began my work on Sabbath morning, by visiting the Railroad Depot, corner of Market and 18th streets, to distribute tracts to the passengers, most of whom accepted of them, and some with thanks; while others would decline, and occasionally, expressions of hostility to tracts and Christianity in general, would be uttered with the refusal. I then proceeded to districts of our city where ignorance and Sabbath desecration abounded, and I conversed with young men and boys whom I there found in groups standing or sitting at the corners of the streets, and on vacant lots; sometimes playing at ball against the end of a house, and sometimes in a retired corner pitching pennies.

On a beautiful Sabbath morning, as I was engaged in this work, a serious quarrel occurred between two men, near where I was, who it appears lived in different apartments in the same house. The quarrel was occasioned by one of them violently abusing his wife, for throwing out some whiskey that he had just made one of his children bring in. I succeeded, with much effort, in restoring quiet, and after some remarks and distributing tracts to the crowd that had assembled, I went into the house with the man and found his wife and children crying. After endeavoring to reconcile them, and to convince him of the wickedness of his conduct, I proposed to get their children (5 in number) into a Sabbath School in connexion with a Baptist church near by, to which the mother readily agreed, and three of them were got ready and sent to the school. I visited them the following Sabbath morning and found them preparing to go to school.

But amongst the most pleasant duties of my work was visiting the boatmen on the Schuylkill, who seemed glad to receive tracts; frequently asking that I would give them more than one, and sometimes asking permission to select for themselves out of my package. They seemed to look upon me as their friend, and often asked with much solicitude: "What are you doing to have the locks closed on the Sabbath?" Said the captain of a boat to me, in the presence of other captains, as they sat together on board, one Sabbath morning. "I have been engaged in this business for several years, and I will not run my boat on the Sabbath for any man. I ran a boat for a man who owned thirteen, and all the captains ran on the Sabbath, but myself. At first, the owner remonstrated with me for lying by on the Sabbath, but at the end of the season I had made more money for him than either of the others. Once, said he, coming

down with a load of coal, I did not get to the city by Saturday night and had to tie up over the Sabbath. I thought when I saw the boats passing me, that I would have to lay at the wharf a week before I could get unloaded. When I got down on Monday, there were a great many boats at the wharf waiting to get unloaded, but the man we were to deliver the coal to, came on board of my boat as soon as I arrived, and asked me what kind of coal I had, and when I told him, he said that was the kind he was waiting for, and made the others push off and let me in to unload first."

In prosecuting my work, I felt anxious to have preaching out doors if I could find a suitable place where protection from the sun and rain could be had; and at the same time in the midst of some destitute population. The Market House, near Fairmount, answered my wishes in some respects, and I obtained permission of the Commissioners of the District of Spring Garden to use it for that purpose. On the 2d Sabbath of June, after notice had been given in some of the churches, and written notices pasted on the corners about the Market House, we met for preaching at 4½ o'clock, P. M. A considerable crowd had collected and commenced in a very tumultuous manner to prevent any proceeding with our exercises.— However, we went on in the midst of the violent opposition with which we were assailed, even to blows, and throwing brickbats to drive us off, and with the protection of the police, we continued our meetings for four months; and had the pleasure of seeing some of those who molested us at the first, become our most regular and attentive hearers. One old man I may mention, 60 or 70 years of age, who stoutly and repeatedly gave the lie to the first preacher, and encouraged the younger ones in their attack upon us, after some time, regularly took his seat upon the stall where the minister stood to deliver his discourse, and with his eyes firmly fixed upon him, he seemed to catch every word, and at the close when I distributed tracts, he eagerly stretched out his hand for one. The tracts, which I always distributed at the close of the meetings, were eagerly sought for, especially by the children, and by them sometimes, at the first, torn up after they would get away some distance. Scarcely one was to be seen destroyed towards the last. Our meetings were closed in the Market House on the last Sabbath in September, and remained so until the first Sabbath of the year, for want of a suitable room. We have now a comfortable room fitted up on the S. W. corner opposite the Market House, where we have had preaching twice on the Sabbath, and Sabbath School once during every Lord's day; our stock of school books, partly granted by the American S. S. Union, and partly purchased by ourselves, serve for the present, but will soon be inadequate from the increase of the school. A lady has kindly given us a number of volumes to constitute the commencement of a Library, and thus I am very much encouraged in the effort and led to indulge the hope that we shall succeed in imparting the knowledge of God to many to whom the Bible is now denied.

Very truly yours,

WM. THOMPSON.

The Board thankfully acknowledge the co-operation of several ministers of the gospel who have rendered voluntary services in the cause. William L. Boyer, Esq., of Harrisburg, has continued his self-denying work.

REV. J. MILLER:—I have continued the distribution of Tracts upon the Sabbath, through the past year, at the Rail Road Depot of this place, to the passengers in the cars and to the men employed at the station, and others; and from what I have seen, I believe that those gems of truth have effected much good, in the sanctification of the Sabbath and the saving of souls. I can safely say that not over 20 tracts have been refused when presented, the past year, and they are often received with avidity.

WM. L. BOYER,

HARRISBURG, Dec. 29th, 1853.

Such are some of the facts upon which we would appeal to all, who, in this Christian community, love the Saviour and the souls of men, for the means of continuing—of enlarging our efforts.

The missionary character of our work, so prominently exhibited in these reports, and seemingly extraneous to the special object of an Association for the promotion of the Sabbath, has grown up to a degree unexpected by ourselves, out of the very circumstances of the case. As has been already stated, at the period of the formation of the Society, the Sabbath was almost unknown on our public lines of freight and travel. To remove so great an evil and so great a reproach, our missionaries endeavored to bring to bear upon the minds and consciences of those who were desecrating the Lord's day, the truths of the word of God; in its revelations of the value of the soul—the fearful peril of all transgressors of his law—the certain reward of obedience—the way of escape from the power and guilt of sin, through the atonement and merits of Christ—and the promised aids of the Holy Spirit to all who truly sought them. These means it has pleased the Lord of the Sabbath to bless, not only to greatly lessening the public dishonoring of his holy day, but as we hope to its sanctification in many hearts. It is thus that our Association has been led along, step by step, until the work of evangelization upon our 800 miles of canals, seems inseparably involved in the use of the agencies best adapted to further the original and peculiar object of its establishment.

As it respects the present position of the Sabbath question in our Commonwealth, there is much to encourage us. We annex from the Report of the Canal Commissioners, recently presented to the Legislature, the following testimony of J. B. Baker, Esq., Superintendent of the Philadelphia and Columbia Rail Road, to the *unprofitableness*, in its pecuniary results, of violating the commandment of God upon this great avenue of communication with the West.

“There are two trains run over this road on Sundays, one of which might be profitably dispensed with, both to the State, and its employers. The travel on this day affords no profit to the treasury or the carriers; but on the other hand is a loss. One train may be deemed necessary on account of the mail and the travel from the West.

“Persons employed on the road are worked briskly and laboriously during the week, and I think the State would be more advantageously served by affording them one day of rest. Besides, it may not be improper for me to say, that it has been decided that some avocations are not lawful when pursued upon this day; and that this great thoroughfare should set an example of its respect for the laws, as well as the day, by ceasing the uproar and excitement consequent upon passing trains.”

We are gratified to state that, in accordance with this recommendation, but a single train now runs over the road.

Of eight daily passenger trains between Philadelphia and New York, seven are discontinued on the Lord's day.

Upon the Baltimore road, as for several years past, the only train leaves at 10½ P. M.

The Pennsylvania Rail Road Company has, also, withdrawn the “morning line,” and continues only that leaving the city at 10 P. M. The fact that a single train of cars, upon this and the other two great lines, is found by experience sufficient, and more than sufficient, either for the accommodation of the public, or the profits of the Stockholders, is at once the evidence and result of a degree of regard to the law of God, essentially American in its character, and more general among the respectable portion of the community than would have been anticipated. That this trait of our national character—a prevalent respect for the Sabbath—which attracts the notice of every intelligent foreigner who lands on our shores, may become more and more distinctly marked, may well be the object of our persevering efforts, our fervent prayer and our blameless example.

The interest which the travelling public have in this subject—and who does not, at some time travel?—would be better appreciated if better understood. If the employees upon our Rail Roads, to whose skill and watchfulness we trust our lives, are deprived of those opportunities for rest which their Creator has made necessary to body and mind, it is at the peril of the travellers' safety. And God has made the rest of the Sabbath needful, absolutely needful, to the weary laborer, after six days toil. To all, this privilege is invaluable; but especially, to the employees upon our line of travel, by whom the repose of the night is so frequently lost. How many of the appalling accidents may be thus explained, we have no means of knowing; but the annexed facts, for the accuracy of which we vouch, are worthy of the deep consideration of the entire community.

H. H. E., a young man believed to have been well qualified and of good character, was a Rail Road Engineer at the time of a collision, near Harrisburg, about two years since. He was on the train all of Thursday night until 3 o'clock Friday morning; started again at 7 o'clock A. M., and out until 4 o'clock, Saturday morning;—came into collision with another train, and one of his legs was amputated to save his life. The woman, who served him at a meal, previously to the calamity, says he could hardly keep awake while eating. It is supposed the engineers on both trains were asleep.

The three preceding Sabbaths were spent as follows: February 1st, out on duty all day and part of night. February 8th, half of the day. February 15th, all day and all night.

J. H., of Harrisburg, Engineer on the Rail Road, resigned his situation on account of the deprivation of the rest necessary to enable him to discharge his responsible duties. He was not allowed a Sabbath; has been so exhausted *as to sleep for miles on the engine, and in this state has run by the stations.*

There can be no necessity of enlarging upon facts like these; they speak for themselves. It much concerns the public safety that those who are to watch over and guide the powerful machines hurrying, at fearful speed, trains of cars freighted with precious human lives, should, in all respects, not only be well skilled in their duty, but in a proper condition to perform it; at least that they should not be disabled by want of requisite sleep through the week, or of the rest of the Sabbath; for they need both.

It is a proper subject of grateful remark, upon this occasion, that all attempts to repeal or invalidate the existing laws of our State forbidding the grosser forms of public Sabbath violation have signally failed. The decisions of our Courts, during the past year, have uniformly maintained the laws and justified the wisdom and benevolence of their object. The statutes of 1705 and of 1794 are still incorporated in our code, and it is a matter of deep interest to all who honor the memory of the great founder of this Commonwealth, that these laws are but the transcripts of his own enactments.

In the "Great Law" passed in the Assembly at Chester, soon after his first landing, December 12th, 1682, Wm. Penn has recorded his estimation of the Sabbath as one of the greatest safeguards of civil and religious liberty. In the first article of this code, whose design he expresses to be that "God may have his due, Cæsar his due, and the people their due, so that the best and firmest foundation may be laid for the present and future happiness of both the Government and people of this Province, and their posterity", he thus ordains: "To the end that looseness, irreligion and atheism may not creep in under pretence of conscience in this Province, be it further enacted by the authority aforesaid, that according to the good example of the primitive Christians, and for the ease of the creation, every *first* day of the week, called the Lord's day, people shall abstain from their common toil and labor, that whether masters, parents, children or servants, they may the better dispose themselves to read the Scriptures of truth at home, or to frequent such meetings of religious worship abroad, as may best suit their respective persuasions."

In the city of Philadelphia, there is no reason to believe that the forms of public desecration of the Sabbath, by secular employments, are increasing in number or aggravation. In respect to some of these, formerly most common, there have been favorable changes within a few years; changes which have brought a much coveted relief to many poor men.

With a single exception, and that only for a short period, the Ice Dealers have confined their delivery of this article during the past year, to six days in the week.

Of the Bakers, probably about two-fifths have ceased to supply their customers on the Lord's day. A majority of the masters still continue to exact the usual labor of their journeymen: who in vain have sought the relief enjoyed by most other classes of their fellow citizens. There are two circumstances which aggravate the hardship of their case.

First—Philadelphia, so far as we are informed, is, excepting New Orleans, the only large city of the United States where the practice prevails.

Second—It is without excuse. The use of fresh baked bread is condemned by the entire medical faculty, as prejudicial to health. As the Bakers are willing to furnish a supply on Saturday evening, we would respectfully propose that it should be accepted by all those heads of families who are willing to submit to so slight a self-denial, if it be any, rather than deprive the poor journeyman of the privilege of the Sabbath, as the providing of fresh bread in the morning not only requires his labor in the delivery at the dwellings, but the loss of the previous night's rest in baking. It is our earnest hope that the next Annual Report may exhibit a gratifying decrease in this unnecessary violation of the Divine precept.

In view of the continuance of our efforts through another year, we would respectfully solicit the sympathy and co-operation of our fellow-citizens in aid of a cause which greatly concerns the temporal and eternal welfare of themselves and their children ; and especially, that all who have an interest at the Throne of Grace, may invoke the blessing of God upon our humble instrumentality.

JOHN A. BROWN,

President.

ANNIVERSARY MEETING.

The Thirteenth Anniversary Meeting of the Philadelphia Sabbath Association was held on Thursday evening, February 23d, in the Church on Washington Square. Before the commencement of the services, the spacious house was filled by an intelligent audience. The exercises, which were rendered more deeply interesting by the presence and participation of Rev. Dr. Duff, for 25 years a missionary from Scotland at Calcutta, were as follows :

- I. PRAYER, by REV. J. WHEATON SMITH.
- II. Abstract of Annual Report, by REV. JEREMIAH MILLER.
- III. ADDRESS, by REV. JOHN CHAMBERS.
- IV. ADDRESS, by REV. EDWARD N. KIRK, of Boston.
- V. PSALM 137, 3d Part.
- VI. ADDRESS, by ALEXANDER DUFF, D. D. of Calcutta.
- VII. DOXOLOGY.
- VIII. BENEDICTION, by REV. ALBERT BARNES.

LIST OF LIFE MEMBERS.

Rev. Thomp'n Mitchell, Hollidaysburg.	Rev. C. A. Hay, Harrisburg.
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" John Peebles, Huntingdon.	" George Elliot, Alexandria.
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" H. T. Heister,	" James Allen, Philadelphia.
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" James Linn, Bellfonte.	" F. Hodgson, D. D., Harrisburg.
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Rev. Daniel Gaston, Cohocksink, Phila.	" John Smart, "
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Mr. Samuel Irvine, Newville.	" L. P. Hawes, Huntingdon.
J. R. Irvine, M. D. "	" Chas. F. Seidel, Bethlehem.
Rev. T. M. Boggs, Mount Joy.	Mrs. Emma Parsons, Muncy.
" P. J. Timlow, Leacock.	Mr. Peter Diehl, North Oxford.
" H. L. Baugher, D. D., Gettysburg.	" John Barnitz, "
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" John F. Mesick, D. D., Harrisburg.	" James Clark, D. D., Lewisburg.
Mr. J. M. Awl, "	" D. J. Yerkes, Hollidaysburg.
Rev. Kingston Goddard, Philadelphia.	" Samuel Swan, Johnstown.
Mr. Cornelius Stevens, "	" Josiah Gibson, "
Rev. David Shields, "	" Mr. Hilton, Freeport.
William Milnes, Esq., Jeanesville.	Mrs. Jane F. Stewart, Philadelphia.
Miss M. Victoria Milnes. "	Rev. John B. Dales, "
Rev. J. H. Kennard, Philadelphia.	" John A. McKean, "
" W. R. Smith, Northumberland.	" J. Lansing Burrows, "
" George Foot, "	Gen. James Irvine, Bellfonte.
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Rev. Joseph S. Kennard, Philadelphia.	

Twenty Dollars constitutes a Life Membership in this Association. Certificates will be forwarded for the same to Life Members.

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REV. JEREMIAH MILLER.

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MR. WM. THOMPSON, City Missionary.

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JOHN M. ATWOOD, *Chairman,*

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Isaac Hazlehurst.

COLLECTIONS FOR THE PHILADELPHIA SABBATH ASSOCIATION

COUNTRY.		Amount brought over,	
Harrisburg M E Church	15 75	Easton	135 04
“ Friends Bethel Ch	3 25	Reigelsville Friends	2 00
“ A Burnett	2 00	Milton	39 03
“ Mrs McPherson	2 00	Lewistown	33 00
“ Other Individuals	5 00	Newville per Rev Mr Evans	3 00
	—28 00	Dauphin	13 06
Catasauqua bal per Mr H	8 50	Germantown M E ch	28 30
Greencastle	10 25	“ Market Square ch	10 00
Chambersburg	33 77		—38 30
Lewisburg	44 75	Mahoning	4 68
“ M E Ch	3 75	Bloomsburg M E ch	1 40
	—18 50	“ Pres ch	5 63
Mifflintown Pres ch bal	13 00	“ Private Donations	17 62
“ M E “	75		—24 65
	—13 75	Wilksbarre	25 35
Highspire	2 26	Berwick Baptist ch	2 25
“ R Wilson	2 00	“ Meth ch	2 14
	—4 26		—4 39
Maytown	1 62	Northumberland	1 25
Bainbridge	11 11	“ Meth ch	3 60
Columbia M E ch	13 25		—4 85
W Run	6 00	McVeytown M E ch	2 72
Petersburg Lutheran ch	3 34	“	10
“ M E	4 67		—2 82
“ Other chs	5 50	Mill Creek	6 02
	—13 51	Muncey	1 24
Selins Grove bal per Rev W	75	Millersburg	5 95
“ Baltim'n Conf	4 13	Bloomingsdale Circuit Balt Conf	2 88
	—4 88	Pittston M E ch	4 74
Holidaysburg	66 97	Halifax “	5 78
Middletown	11 40	Shickshinney	79
Danville	33 00	Espytown Meth ch	2 33
“ M E Ch	5 01	Catawissa Meth ch	89
“ Rev Jno Folly	2 00	Shirleysburg Camp	3 93
	—40 01	Newport	2 25
Rev E E Atwater	3 00	Alexandria	4 34
Mt Joy First Pres ch	13 13	Newton Hammilton	5 52
Huntingdon Pres ch	31 25	Williamsburg	3 50
“ M E ch	6 00	“ Pres ch	7 16
	—37 25		—10 66
Perryville	2 00	Hill Valley	4 12
“ Mif co P'n ch	20 50	Hopewell M E ch	7 32
Grove Circuit M E ch	17 26	Hibernia	3 52
Shippensburg	12 37	Midway	3 33
Mechanicsburg	8 00	Jeansville	12 75
Kingston St Stephens ch	3 18	Individuals	19 63
Middle Spring Pres ch	8 00	John Breweter	40 00
Big Spring “ “	7 25	Associate Ref Ch Bigspring per } Rev A Sharp }	15 00
Carlisle M E ch	17 25	James Lynn Bellfonte	22 00
York A Friend	3 00	Gen James Irvine	20 00
Rev D H Emerson and wife	2 00		
	—5 00		
		Amount carried forward,	\$1005 12

CITY OF PHILADELPHIA.				D B Hinman	-	-	5 00
John A Brown	-	-	100 00	A White	-	-	5 00
Geo H Stuart	-	-	75 09	J R Campbell	-	-	5 00
C E Spangler	-	-	50 00	Rev R Adair	-	-	5 00
A B	-	-	25 00	J B Okie	-	-	5 00
W Bucknell Jr,	-	-	25 00	D W Prescott	-	-	5 00
P T Jones	-	-	25 00	R S Clarke	-	-	5 00
Reed, Bros & Co	-	-	20 00	Jas Bayard	-	-	5 00
Barcroft, Beaver & Co	-	-	20 00	E S Whelen	-	-	5 00
D Lapsley	-	-	20 00	Robt Clark	-	-	5 00
Mrs Herman Houpt	-	-	20 00	Jas W Paul	-	-	5 00
D McIntire	-	-	20 00	G W Toland	-	-	5 00
Atwood & Co	-	-	15 00	J B	-	-	5 00
Farr & Thompson	-	-	15 00	J Walton	-	-	5 00
M W Baldwin	-	-	15 00	Morris Patterson	-	-	5 00
Potter & Carmichael	-	-	10 00	W S Robarts	-	-	5 00
W A Porter	-	-	10 00	Jos Patterson	-	-	5 00
Chas Robb	-	-	10 00	Jno Garrett	-	-	5 00
Hugh Elliot	-	-	10 00	C P Bayard	-	-	5 00
S H Perkins	-	-	10 00	Farnham K & Co	-	-	5 00
Hoskins, Heiskell & Co	-	-	10 00	F V Krug	-	-	5 00
H J Williams	-	-	10 00	Jno J Burke	-	-	5 00
Thos Fleming	-	-	10 00	Ephraim Clarke	-	-	5 00
A R Perkins	-	-	10 00	Fales Lothrop & Co	-	-	5 00
R Henderson	-	-	10 00	J McArthur Jr	-	-	5 00
A Fullerton	-	-	10 00	Hugh Campbell	-	-	5 00
E F Bachus	-	-	10 00	Miss H Holland	-	-	5 00
S & W Welsh	-	-	10 00	J B Ross	-	-	5 00
J S Kneedler	-	-	10 00	Jno McArthur	-	-	5 00
Worrels, Coats & Co	-	-	10 00	S A Mercer	-	-	5 00
Hacker, Lea & Co	-	-	10 00	W Goodrich	-	-	5 00
Tredick, Stokes & Co	-	-	10 00	Jas Warren	-	-	5 00
Slade, Gemmill & Pratt	-	-	10 00	W C Patterson	-	-	5 00
D S Brown & Co	-	-	10 00	Miss H R Earp	-	-	5 00
Harris & Leech	-	-	10 00	J W Claghorn	-	-	5 00
Moses Johnson	-	-	10 00	G B R	-	-	5 00
W S Boyd	-	-	10 00	I S Williams	-	-	5 00
Mrs Ann Hertzog	-	-	10 00	W E Dubois	-	-	5 00
" Rev Jno Chambers	-	-	10 00	M Read	-	-	5 00
Arch Robertson	-	-	10 00	Geo Earp	-	-	5 00
A Gentleman	-	-	10 00	James Leslie	-	-	5 00
S Bechtold	-	-	10 00	Samuel C Huey	-	-	5 00
W F Geddes	-	-	6 00	Peter Farnum	-	-	5 00
Chas Santee	-	-	5 00	Jno H McKee	-	-	5 00
Thomas Wattson	-	-	5 00	Elizabeth Heyl	-	-	5 00
James Wray	-	-	5 00	G E Taylor	-	-	5 00
J S McMullin	-	-	5 00	E M Lewis	-	-	5 00
Jas L Claghorn	-	-	5 00	Benj Silvis	-	-	5 00
W Clark	-	-	5 00	P J Patton & Co	-	-	5 00
J B L	-	-	5 00	Jno C Davis	-	-	5 00
Robt Creighton	-	-	5 00	Rich C Dale	-	-	5 00
E W Lehman	-	-	5 00	D	-	-	5 00
Jno L Linton	-	-	5 00	E G Dutilth	-	-	5 00
R W Davenport	-	-	5 00	J K Law	-	-	5 00
Thos Craven	-	-	5 00	Jno M Harper,	-	-	5 00
F J D	-	-	5 00	R B Potter,	-	-	2 00
Edwin King	-	-	5 00	T E Harper,	-	-	5 00
A Whilldin	-	-	5 00	Gilbert Combs,	-	-	5 00
Jno B Myers	-	-	5 00	J S,	-	-	5 00
Rev Jno Patton	-	-	5 00	D C McCammon,	-	-	5 00

J C Chance, Jane Taylor, James Bruen, Jas Frazier, W F Ohe, Jas Barratt, N Wallace, Saml Grant, jr John R Rue, F Byerly, A J C, Jno S Gerhard, Mrs Dr Stewart, Isaac R Smith, Saml Grant, Thos Earp, Jno A Lewis, Jno C Farr, A McIntire, each \$5 00, - - - 95 00	R L Barnes, C Stanger, C D Cooke, Alfred Nesmith, S M Hopper, J McCall, Dr K., D., \$2 50, 20 00
R C Hale, - - - 4 00	Misses Clarks, Capt. Tobey, J J., J McLanahan, T Tolman, R Ligget, Joseph Steel, C B P., W Primrose, James Cannon, Abraham Powell, Ackman, J J Smith, L R Bailly, R R Hoeflick, T. C., N., W West, A W G., W McCammon, L E., Henry Styer, Dr G., each \$2 00, 30 00
G R Kellogg, R E Matheys, Samuel Tollman, E Greble, And, Wright, Dr N L Hatfield, C Deal, W., H S S, Z, each \$3 00, - - - 30 00	Q & C. 1 50, James Berry, Thos B Myerle, each \$1 00, - - - 3 50
Sundry persons, - - - 17 80	Cohocksink P. Ch., - - - 5 00
Cash, - - - 35 00	First Baptist Ch., Southwark, 15 00
Nazareth M E Ch., - - - 9 40	Fourth Reformed Pres Ch., 10 00
St Paul's E Ch., per. C B Durboro, 25 00	First Presbyterian Ch., - - - 25 00
Logan Square P Ch., Rev C Brown, 7 00	Third " " - 25 00
M E Union Ch., - - - 38 61	Clinton Street Ch., - - - 25 00
Green Hill P Ch., Rev Taylor, 10 00	Church of the Atonement, 25 00
St Matthews Lutheran Ch., 25 00	First Ass. Ref. Pres. Ch., 25 00
First German Reformed Ch., 7 26	Sixth Pres. Ch., part, 25 07
Moravian " " " 16 69	Kensington First Pres. Ch., 31 32
" Juvenile Miss Soc., 5 00	" Twelfth Baptist Ch., 7 52
Ebenezer M E Ch., - - - 26 05	Tenth Baptist Ch., per J S., 31 73
St Paul's M E Ch., - - - 22 11	
Central Pres Ch., Sth & Cherry, 63 26	\$1859 32

Philadelphia Sabbath Association, in account with M. BUEHLER, Treasurer.

DR.

To Amount paid	
General Agent, Rev. J. Miller,	
Missionaries, Rev. Wm. Hance, L. M. Gardiner, W.	
Alcorn, Thos. Lowther, H. M. Giltmer, W. Thompson,	} Salaries, 2069 67
S. Bacon.	
To same for Traveling Expenses,	363 74
" Printing Reports Tracts and Incidental Expenses,	265 19
" A Friend for services rendered,	25 00
Balance in Treasury,	968 15
	3691 75

CR.

By Balance,	827 31
" Subscriptions and Donations in Philadelphia,	1859 32
" " " in other parts of Pennsylvania,	1005 36

Philadelphia, Feb. 16, 1854.

\$3691 75

Examined and found correct.

PAUL T. JONES, } Committee.
ISAAC S. WILLIAMS, }

The principle of this Society is to keep *entirely free from debt*. Hence the high importance of a Treasury *well replenished*, in order to give efficiency to our efforts.

Donations may be sent to Mr. MARTIN BUEHLER, Treasurer of this Association, No. 195 Market Street, or to the Rev. JEREMIAH MILLER, General Agent of the Society, at the Bible Rooms, 144½ Chestnut St. Philadelphia, Pa. Care of Wilfred Hall, Esq., Corresponding Secretary.